

574 Lolo families would kill chicken and sheep to entertain us.
[231] Instead of stabbing the chicken with a knife, they would wring
252 its neck with their hands until it suffocated to death. After
[281] having seared off its feathers over a fire, they would boil it,
roast it, or make soup with it. If they killed a sheep, they
would always flay the skin very dexterously and use it to make
a tobacco pouch or bag. The meat is carved into large pieces
and cooked together with the bones. Only a little salt is added
so that the taste is extremely light. As salt is very scarce in
the region, the Lolo consider it as something precious. They
serve mutton in a broad-mouthed and flat-bottomed wooden
bowl, often painted with pictures. The Lolo sit on the floor
when eating. Rich black Lolo families would entertain their
honored guests around a small round wooden table, about a
half foot from the ground and two feet in diameter. At a feast
given us by Ta-chi's family, they used this kind of small table
on which were placed mutton, rice, and other food. The Lolo
did not eat with us. At every meal there were four groups:
the members of the inspection team, considered as honored
guests, formed a group at the rear side of the stove; the black
Lolo master and his family lined up on the left side; the hired
laborers of our team, including the Han-Chinese or Lolo car-
riers, formed another group on the right side; the last group
consisted of the black Lolo's household slaves. The last two
groups might mingle with one another, but the hosts and guests
always formed separate groups and never mixed with the white
Lolo or the household slaves. From the Lolo point of view,
members of the inspection team were equal to Chinese nobles
and had the same status as the black Lolo.

574 According to Lolo custom, the food should not be en-
[264]joyed alone, but by all who belong to the household, even the
slaves. Every time the Lolo killed a sheep to entertain us,
it was shared by ten and more persons so that after the meal
nothing was left of the animal. At the end of each meal they
[521] would sit around the stove and talk for a long while before dis-
persing. They engage in an almost endless conversation when
there are guests to be entertained or when neighbors come to
call after the master has just returned from a trip. When
Ta-chi accompanied us to the village of San-ho-i-ta, visitors
came almost continuously for the first day. Ta-chi would en-
273 tertain them all with wine, using wooden bowls as wine cups.
The Lolo are fond of drinking, which has become a habit.
Whether men or women, old or young, they all have a large
capacity and can empty several cups at one draught. While
distilled liquor is imported from the Han-Chinese region, the

262 is therefore more extensively cultivated.) /102/ Nevertheless, summer is the golden season in the I region. The I have no knowledge [251] of storage methods. In the autumn after they have consumed their summer provisions, they grind beans into a thick fluid called "lien-cha-nao," which they drink together with the solid residue. In the winter they have no alternative but to eat turnips as a means of survival. Spring is the most distressing season of the year so far as the food situation is concerned; their hunger can be relieved only with buns made from bitter artemisia plants.

264
512 The Lolo of Liang-shan toil throughout the year and eat only two meals a day, i. e., in the morning and evening. They head for the fields after an early breakfast and take nothing else throughout the endlessly long day. (Occasionally, some buckwheat buns are brought to them for lunch, but this may be considered as an exception.) After sunset they return home for the evening meal and then go to sleep. They rise again early next morning and, like the donkey turning the mill, begin anew this rigid pattern of life. The I are vegetarians almost throughout the entire year, in contrast to the [272] Mongolians who eat only meat and no vegetables. They also differ [273] from the Tibetans in that they drink no tea but only unboiled water. They do, however, enjoy alcoholic drinks and pipe-smoking as much as the other races. The I slaughter animals and eat their meat only on festivals, upon the arrival of honored guests, or on such great

- 263 events as marriage or funeral. Table salt is rare and valuable in Liang-shan, and the I would often ask guests to contribute some, even in the midst of a sumptuous feast. Occasionally, when they are able to obtain some salt lumps in trade with the Chinese, they store them away carefully, so as to feed their sheep a few days later. Without salt, sheep would easily get sick or die of pestilence, and that is why the I would rather suffer themselves and save the salt for their sheep. It is said that the average amount of salt consumed by an I of Liang-shan in one year is not even one ounce, which is indeed an amazingly small quantity. Western dieticians claim that table salt is one of the most important elements of nutrition which people must take in adequate quantity. In our two-weeks' trip through Liang-shan this time we did not miss salt terribly, but we did begin to feel its lack toward the end of the journey. Yet the I who eat so little salt are very healthy.
- 000 at least to judge from appearances. This is a matter which should be studied and is worthy of further investigation. In our country there are many frontier tribes who have very peculiar and simple diet, and

it would be of tremendous scientific value to assemble representatives from each tribe for comparative biological and chemical experiments (e.g., on the assimilation of the new and excretion of the old.) This is something our scientists should study. 000

The reason why the I of Liang-shan take such an amazingly small quantity of salt is not their dislike of it but its scarcity. /103/ They are really more fond of salt than we are. For them salt is most precious and if they happen to find a small piece, they chew on it as we do chocolates. They are really quite pitiable in this respect. 263

With regard to clothes, Liang-shan does not produce cotton or hemp. All the cotton materials are bought from the Chinese. Cloth and salt, without which the I cannot get along, are the two largest imports of the I region. They themselves make two kinds of materials, both from sheep's wool. One of these, called "chan-tzu," is made of fibers of wool that are tightly rolled and compressed; the other, called "t'an-tzu," is a coarse woolen fabric woven by the I women, and is the more important of the two because it is used for making the ch'a-er-wo /cape-like outer garment/ and the long skirts worn by the women. All children below the age of ten go around naked without fear of the cold; they begin to put on clothes only after ten. The men wear a suit of blue coat and trousers. They prefer mao blue (a kind of dark blue) to er blue (light blue), and dislike white particularly because of its susceptibility to dirt. The style of their dress is similar to that worn by the Chinese, except for the especially wide trouser legs which measure about two feet in width and look much like a skirt at first sight. They are always mending on account of the scarcity of materials. This is the reason why the I, both men and women, are always asking for needles and thread from whomever they chance to meet. Thrown over the men's suit is a ch'a-er-wo, shaped like a cape. The difference in clothing between the rich and poor is one of quantity rather than quality. The poorest I has at least one ch'a-er-wo which he wears most of the time, regardless of the weather. The rich I often wears two ch'a-er-wo, or even three, not from fear of the cold but merely as a means of showing that he has one or two more than the rest. These all differ in length, the shorter ones being worn over the longer. This habit of relying on quantity rather than quality to indicate wealth seems to be a common one among the frontier tribes of our country. 286

The style of the I women's clothing is quite different from that of the Chinese. A cotton garment, usually with an opening on 291

The style of the I women's clothing is quite different from that of the Chinese. A cotton garment, usually with an opening on [296]

435 is a little below average, the host is usually too embarrassed to ask for more. But not so with regard to salt. Even if a sufficient amount of cloth is given, the host or hostess, and even the tang-chia Wa-tzu, 435 will still attempt to "borrow" some salt from the guest. When too many 263 people ask for it, one can only break up the salt lumps and give every one a pinch. The salt eaten in the I districts west of the Mei-ku River comes from Yen-yüan hsien, so that the people there are more than satisfied with the salt from Hsi-ch'ang. The I east of Mei-ku River are much harder to please for they are used to the snow-white salt produced at Wu-t'ung-ch'ao and imported from Lei-po, and find the salt lumps from Yen-yüan hsien much too black and dirty.

485 For one night's lodging and two meals at a Heh-I family, a remuneration of four pieces of cloth is sufficient for a group of ten or 435 fewer people; to give six pieces is more than generous. Those who are more familiar with the situation can get by with just one piece of cloth and two chin of salt for one or two people. Those who know the host very well can save even more by negotiating with the host beforehand so that both parties need not spend excessive sums, but make a simple exchange of salt and cloth for food. Half a chin of salt brings in more potatoes than needed. One cannot avoid being somewhat wasteful in one's first trip through Liang-shan. For example, we brought along a considerable amount of salt and cloth in our recent trip, but on mid-way we discovered the danger of having too little on hand. /138/ Everything was exhausted by the time we reached Lei-po, and we still owed the I some salt lumps. To be properly prepared is not an easy matter.

485 Gifts of salt and cloth to the host are a necessity, but in addition 431 there are other social requirements. It is considered impolite not to present gifts such as needles, thread, woolen yarns, etc., to the hostess and her daughters. Anyone left out will come forth to ask for her share. It is also advisable to give one chin of salt to the tang-chia Wa-tzu, and some needles and thread to the ya-t'ü (female servants) who serve at meals. Gifts to other Wa-tzu who come to ask are not a necessity; it depends upon the *savoir-faire* of the guest.

482 The host may be approached in the matter of hiring his Wa-tzu 435 in the transportation of luggage. A price is set by the master for each Wa-tzu, and the guest must pay without bargaining with the latter. 804 The pay given to each Wa-tzu is generally from half a chin to two chin of salt for one station depending upon the distance. Once the carriers have been appointed, the salt is weighed and paid immediately. An